

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 29th September 1900.

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I.—FOREIGN POLITICS.

The *Bangavasi* [Calcutta] of the 22nd September has the following:—

"The idol of Boer independence consigned to the water."

It seems the ceremony of consigning the idol to the water will take place before long. Has the time, then, really come for that golden idol of the Boer race, that presiding goddess of Boer independence, that mother Sakti (Force) to be abandoned for ever? Boer! for the first few days you celebrated the worship of the goddess with great *éclat* and spent the time most happily, but the fatal hour has now come when you must part with your mother. Boer, do you once cry now, for we love to see people crying under such circumstances. The full moon in an eclipse is a sight which we love to see. The sight of a paradise turned into an arid desert makes us laugh a loud and weird laughter, and ask: "Is a desert, after all, a bad thing? Is not a desert a thing dearest to our heart?" The deep gloom of the new moon night, a dense and impenetrable wilderness abounding in lions and tigers, a mother mourning the death of her son, and the cremation of a corpse on the burning ground, these too are sights we love to see. Why we love to see them, we know not, cannot explain to ourselves. But the wailing of an ever unhappy woman sounds very sweet, and one feels a desire to strain one's ears, aye, one's heart, to listen to it. Boer hero, your golden idol is this time going to be consigned to the water. Do you cry once. We love to be charmed by the sweet music of your song of lament. Then, sing that pathetic song worthy of the last hour. Man and woman, sing it in a chorus. See, your golden idol is this time really going to be consigned to the water. Boer, you are going, but you are leaving your footprints on stone, and the breath of time will not wear off those marks. Your achievements will be proclaimed so long as history and the human race will last.

One after another, the lights are going out. Cronjé is a captive. Joubert, that mighty hero, is dead. Botha is ill and bedridden. That lion-hearted warrior De Wet is reported to have been killed in battle, while old Kruger, now in his seventy-seventh year, has, accompanied by his wife, left the Transvaal and is going to Holland. That is why we say, the lights are, one by one, going out.

No longer are military operations conducted by the Boer Bhismas, Dronas, and Karnas. An inferior warrior like Salya of the *Mahabharat* is now the commandant of the Boer forces. Paul Kruger has ceased to be the President of the Boer Republic. The sun and the moon have gone down, and a few dim and feeble stars have now taken upon themselves the task of dispelling the darkness that shrouds the Transvaal.

Lord Roberts has issued a proclamation pointing out the futility of further opposition on the part of the Boers and demanding their submission to British authority. To this proclamation Kruger has published a reply in which he maintains that England has not been yet able to conquer the Transvaal, and that the Boers are determined to fight to the last.

It is, however, a fact that the Boers are as far from being crushed as ever, and that they are fighting desperately to maintain their independence. They have also scored some small successes. It is the lamp blazing out before going out. The Boer power, it seems, is shining brilliantly for a moment before being extinguished for ever. The news of De Wet's death has not yet been confirmed. Here is what the *Daily News* writes about that Boer hero:—

"De Wet has commanded the admiration of all professional soldiers by the brilliancy he has displayed in fighting against forces which are four times, and perhaps more, larger than his own; he has stood out in the whole campaign as the most accomplished leader of mounted troops, and by his remarkable mobility, he has frustrated and almost dumbfounded the best of the British talent pitted against him. His achievements will be quoted far beyond the limits of South Africa, and his methods made the study of the most scientific soldiers in the armies of the civilised world. We believe that, should the news of the gallant Boer's death be confirmed, it will cause a universal expression of regret throughout the length and breadth of the British Empire. De Wet has been one of the few Boer commandants who has not descended to the subterfuges and treachery, which has unfortunately marred the tactics

BANGAVASI,
Sept. 22nd, 1900.

of his colleagues, and though he has probably caused us more loss and trouble than any other Boer holding an independent command, he has fought his fights fairly, and if he has outwitted our Generals, it has been by the legitimate methods of civilised war. The sentiments expressed by a soldier writing to his parents in England were, we aver, typical of those held by most of the British Army; he said that they were after De Wet again; they had not caught him, but that if they did, they ought to give him a professorship at Sandhurst to teach strategy and tactics to our officers."

We are subjects of the British Government and enemies of the Boers. We are friends of Englishmen and we feel delighted to see them victorious. But English education has taught us to love even our enemies, and we do not hesitate to honour worth in an enemy. That is why from time to time we feel a sympathy for the Boer race, for the Boer commandant, and for De Wet. In feeling this sympathy, the question of friend or foe does not arise in our mind; what one thinks of is the valour displayed, that something which makes the hero. So all our sympathy, all our respect, and all our love is directed only towards that something. The people whom the English have now conquered in war are a people who are really worthy of being conquered. To be opposed to them on the field of battle is a thing to be desired. The last fearful day of that heroic people has now come. Boer hero, now that that day has come, do you sing that fearful song in a really fearful manner. For once sing to us that final song, blending the dreadful with the beautiful, the grim with the alluring. Sing it to England, sing it to Europe, and sing it to the gods of heaven, for all love to hear the last song. Sing the last song in the last act of your life drama, and let the curtain drop quickly, and at the same time let us make our exit with minds untroubled by anxiety.

II.—HOME ADMINISTRATION.

(a)—Police.

SANSODHINI,
Sept. 14th, 1900.

2. A correspondent of the *Sansodhini* [Chittagong] of the 14th September draws attention to the ill-feeling which has grown up between the Hindus and the Musalmans of Mirerhat within the jurisdiction of the Sitakunda outpost in the Chittagong district, in consequence of some Musalmans of Kedarer-khil having commenced the sale of cow's flesh in the *hât*, where no cow's flesh was sold before. The Musalmans have also been committing oppression upon the Hindus in this connection. The zamindars of the *hât* were appealed to by the Hindus. The Hindu zamindar agreed to stop the sale of cow's flesh in the *hât*, but could not prevail upon the other zamindar, who is a Musalman, to agree to his proposal.

The situation in Mirerhat ought to receive the immediate attention of the authorities, as, otherwise, serious riots may occur.

SIKSHAK SUHRID,
Sept. 16th, 1900.

3. The *Sikshak Suhrid* [Dacca] of the 16th September writes as follows:—
When we wrote in our issue of the 16th August last (Report on Native Papers for 25th August, paragraph 16) about the appointment of an additional chaukidar for two villages in the Backergunge district and the additional tax imposed in consequence on the villagers, we had hoped that the paragraph would attract the notice of the Magistrate and he would either make the chaukidars do their duties, or, if he failed to do that, reduce the number of chaukidars in those villages. But we have been disappointed. He has done neither of these things, but has still issued strict orders for the realisation of the chaukidari tax. With this view he has even empowered the collecting panchayat to break open doors for property that could be attached. But before issuing such harsh orders, Mr. Weston ought to have gathered more reliable information about the condition of the villagers and their ability to pay the tax.

4. A correspondent of the *Tripura Hitaishi* [Comilla] of the 18th September complains of the unsatisfactory working of the chaukidari system in union No. 13 in the Tippera district. At daytime, chaukidars ply some private trade to eke out their income, and at night go to sleep tired by the day's work.

TRIPURA
HITAISHI,
Sept. 18th, 1900.

The chaukidari system in a union in the Tippera district.

Watch and ward is, therefore, completely neglected. The appointment of a *dafadar* over every nine *chaukidars* to supervise their work, and the passing of the rule requiring every such *dafadar* to submit diaries of his daily work has failed to improve matters in the least. The *dafadar* seldom pays a visit of inspection to any *mahalla*, and yet he draws up and submits his diary regularly.

To improve the *chaukidari* system, it is necessary that no resident of a *mahalla* should be appointed its *chaukidar*. Considering that the pay of a *chaukidar* has been increased to five rupees a month, whole-time men ought to be available. The submission of false diaries by *dafadars* can be checked by requiring such diaries to be countersigned by the collecting panchayat.

It is a pity that the people should derive no benefit from the *chaukidari* system, an institution which has entailed upon them heavy expenditure. If the authorities fail to give the people any tangible return for the *chaukidari* tax, it would be better that the pay of *chaukidars* should be reduced to two or three rupees a month, as was the case before.

5. The *Khulna* [Khulna] of the 20th September says that a Musalman of Giltala, a village within the jurisdiction of the

A suspicious death in the Khulna district.

Fultala outpost in the Khulna district, was recently charged with theft, and the Sub-Inspector of the

Sadar thana went to investigate the charge. On the day following that on which the Sub Inspector arrived at Giltala, the dead body of the Musalman was found hanging from a tree, and the relatives of the deceased said that the man had died from the effects of the beating administered to him by the Sub-Inspector. According to medical evidence, death was due to hanging, there being no marks showing that death was due to beating. But as evidence was forthcoming to show that the man was detained by the investigating Sub-Inspector, the question should be satisfactorily solved as to how he escaped from custody and why he committed suicide. To remove all suspicion from the public mind, some Deputy Magistrate should make an enquiry.

6. The *Hitavadi* [Calcutta] of the 21st September complains that the police of Kandi in the Murshidabad district are oppressing innocent people with the help of some cunning and selfish mukhtars, and extorting money from them. They make guilty people appear

Police oppression in the Kandi Subdivision of the Murshidabad district.

innocent and innocent people appear guilty. The Subdivisional Officer is a new man, and is not intimately acquainted with the place. It is, however, hoped that he will keep a sharp watch over the local police.

7. The *Saraswat Patra* [Dacca] of the 22nd September says that lately a dead body was found floating in the tank near the Narayanganj thana in the Dacca district. The result of the police investigation is not yet known.

Something wrong within Narayanganj thana in the Dacca district.

How is one to account for the fact that two such accidents have occurred in the course of a month?

8. The *Navayug* [Calcutta] of the 22nd September says that in spite of the restriction placed upon the sale of cocaine in

Sale of cocaine in Calcutta.

Calcutta, the drug is still sold for consumption as a stimulant in the homoeopathic dispensary of Krishna Lal Shaha, 53 Pathuria-ghata Street, and also very largely in a betel-shop near the Royal Bengal Theatre in Beadon Street.

(b)—Working of the Courts.

9. In continuation of what it wrote about the publication of revenue sale notifications in the Backerganj district (Report on Native Papers for 15th September, paragraph 17), the *Sikshak Suhrid* [Dacca] of the 16th September

Publication of sale notifications in the Backergunge district

says it has heard that decree-holders have to please the editor of the paper in which these notifications are published in order to secure their timely publication, because if a notification is not published in time, not only is the sale postponed, but execution is cancelled, and the decree-holder has to pay costs twice over. The authorities should look into this matter and make better arrangements for the publication of these notifications.

KHULNA,
Sept. 20th, 1900.

HITAVADI,
Sept. 21st, 1900.

SARASWAT PATRA,
Sept. 22nd, 1900.

NAVA YUG.
Sept. 22nd, 1900.

SIKSHAK SUHRID,
Sept. 16th, 1900.

HITAVADI,
Sept. 21st, 1900.

10. The *Hitavadi* [Calcutta] of the 21st September complains that a Deputy Magistrate of Gaya is in the habit of abusing even his old and experienced subordinates. Thus insulted, the subordinates have complained to the higher authorities against this Deputy Magistrate. It is hoped that the authorities will try to remedy the grievances of the subordinates. The Deputy Magistrate, on his part, should try to reform his habit. He should know that there is no law in the country which gives him the right to abuse his subordinates.

HITAVADI.

11. The same paper complains that a gentleman was, not long ago, prevented from going to the Third Judge's Court, in the Calcutta Small Court, by the court orderly at the door. The gentleman told the orderly that he had important business with a pleader in the court, and upon this the orderly pushed him so violently that his head struck against that of another gentleman, and his breast was scratched by a shirt button. Such things occur frequently in the Calcutta Small Cause Court.

HITAVADI.

12. The same paper complains that people in the Sonthal Parganas district are very much inconvenienced on account of their not having the right to apply for copies of judgments, &c., through a mukhtar. The *sadar* court being at Dumka, people have to walk sometimes seventy or eighty miles for copy of a few lines of judgment, when the work could be easily done by a mukhtar for a small fee. The Government does not allow the people of the Sonthal Parganas to engage pleaders and mukhtars, in order to prevent them from being ruined by the cost of litigation. But if the authorities permit the Sonthal Parganas public to apply for copies of judgments, &c., through mukhtars, they will save them a good deal of cost and inconvenience. In fact, such permission would save the people of the Sonthal Pargana district about Rs. 50,000 a year.

CHARU MIHIR,
Sept. 25th, 1900.

13. The *Charu Mihir* [Mymensingh] of the 25th September says that the case of Balajan *versus* Ali Naoaj *alias* Ali Khan, against whom a charge had been framed under sections 363 and 354 of the Indian Penal Code and who had been committed to *hajat*, came up for hearing on the 20th September last before Babu Sarat Chandra Das, Deputy Magistrate of Mymensingh. After 12 o'clock noon when the case had not yet been taken up, an application was submitted to have the attendance of the witnesses for the defence recorded. But the *peshkar* threw away the application, saying that after 12 o'clock no application for recording witnesses' attendance, which was not stamped with the proper court-fee stamp, would be received. The case was taken up at 2 P.M., and the accused's pleader again asked the court to receive the application for recording his witnesses' attendance. The Deputy Magistrate consulted his *peshkar* and ordered the application to be thrown away. This time the *peshkar* threw away the paper with such force that it shot over the pleader's head.

Sarat Babu must be seriously mistaken if he thinks that his court is his zamindari cutchery, where he can do anything he likes. A court of justice is bound to receive all properly signed papers submitted to it by the pleader of either party; to pass its orders thereon, and place them on the record. Can Sarat Babu point out the law requiring an application like the one submitted to him to be stamped if submitted after 12 noon? It was not also right for an old officer like him to encourage his *peshkar* in his rude conduct.

After refusing to record the attendance of and examine the witnesses for the defence, the Deputy Magistrate asked the accused's pleader to argue his client's case. This the pleader did in a few words and closed his case. The Deputy Magistrate promised to deliver judgment on the 22nd September. On that date, however, instead of delivering judgment, Sarat Babu issued warrants against the accused's witnesses.

HITAVADI,
Sept. 28th, 1900.

14. The *Hitavadi* [Calcutta] of the 28th September writes that the Deputy Magistrate, who tried the Khulna railway case, reflected upon the conduct of the police. The Magistrate, being moved, has, however, exculpated the police from all blame. It

is difficult to understand how the Magistrate has arrived at his decision. It is suspected that the union of the executive and judicial functions is at the root of the exculpation of the police. In the eye of the public, however, the conduct of the police remains as blameworthy as before.

15. The same paper learns from a correspondent that the District Judge of the 24-Parganas has required the Baruipur munsifi to complete the files of all decided cases, and submit them to the district court before the puja vacation. If the files are not submitted within that time the munsifi would be deprived of the privilege of the puja holidays. The munsifi had, however, no idea that the files were to be submitted before the puja vacation. If the District Judge had the intention of requiring the files to be submitted so soon, he ought to have given the munsifi earlier notice. The munsifi *amla* are over-worked, and it will be causing great hardship to them to deprive them of the privilege of the puja holidays.

An order of the Judge of the 24-Parganas.

HITAVADI,
Sept. 28th, 1900.

(d)—Education.

16. The *Bikash* [Barisal] of the 18th September says that lately an ice-making machine was purchased for the Bhola Charitable Dispensary in the Backergunge district with money taken from the fund belonging to the Bhola Luttman-Johnson Muhammadan Boarding for school boys. The matter was brought to the notice of the District Magistrate by the Secretary of the Anjemane-Hemayet-Islam, and the Magistrate censured the Subdivisional Officer of Bhola for this misapplication of the boarding fund, and directed that the boarding should pay to the dispensary Rs. 134 only as the price of the medical help which the boys receive from the dispensary, and that the remaining Rs. 100 which had been taken from the boarding fund should be refunded by the dispensary. This means that the boarding should pay Rs. 134 and the dispensary Rs. 100 out of the total price of the machine. But this arrangement is not at all satisfactory. What the boarding should pay to the dispensary as the cost of the medical treatment of its inmates ought to be decided, not by the Magistrate, but by the Boarding Committee. And as for the price of the machine, the boarding fund should not contribute a single pice towards it.

Misapplication of the Bhola Muhammadan Boarding Fund.

BIKASH,
Sept. 18th, 1900.

(e)—Local Self-Government and Municipal Administration.

17. The *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 26th September has the following:—
Local Self-Government in Bengal. When Local Self-Government was introduced in the country, a good deal was expected from its introduction. Unhappily, however, all our hopes have been cast to the ground. Local Self-Government has proved almost a failure. Why? What is the cause of the failure of Local Self-Government? In our opinion it is the preponderance of ignorant, foolish, selfish, and irresponsible people among the Municipal Commissioners and Members of the District Boards. Even among the educated Members and Commissioners there are few conscientious enough to do unselfish service to the country. Their sole object is to be elected Chairmen or Vice-Chairmen and to lord it over the uneducated Commissioners and Members. To keep the plant of Local Self-Government alive, it is necessary to reform the existing system. At present dutiful and conscientious people do not take any interest in Local Self-Government, because of the preponderance of illiterate and worthless men among the Members and Commissioners, and also because of the inability of educated and independent men to secure votes. Among voters there are even cart-drivers and coolies. Such men are not expected to vote for independent and educated candidates. Our experience of some of the late municipal elections in the mufassal is sad enough. We saw one Brahman candidate for Commissionership most abjectly beseeching a Sudra for his vote. In another place we found a candidate securing votes by holding out the prospects of meat and wine to the voters. Another candidate was found employing a prostitute to canvass for him. Such things no doubt occur even in the polling booths in England. But still English voters are much better educated than Indian voters.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Sept. 26th 1900.

HITAVADI,
Sept. 28th, 1900.

18. The *Hitavadi* [Calcutta] of the 28th September complains that some of the members of the Chittagong District Board are in the habit of taking the Board's contracts under different names. Some members even go the length of misappropriating money sanctioned for repair of roads. It is hoped that the Chairman will cause an enquiry to be made into this complaint.

(g)—*Railways and communications, including canals and irrigation.*

TRIPURA
HITAISHI,
Sept. 18th, 1900.

19. A correspondent of the *Tripura Hitaishi* [Comilla] of the 18th September says that the want of a time-table at the Narayanganj station in East Bengal for the various trains and steamers which start from that place causes serious inconvenience to passengers. Enquiries of the station staff about the time of a train or steamer not only elicit no reply, but excite anger against the enquirers.

(h)—*General.*

SIKSHAK SUHRID,
Sept. 16th, 1900.

20. The *Sikshak Suhrid* [Dacca] of the 16th September says that though the income of the Kirtipasha post office in the Backergunge district is not small, the postal authorities have hitherto refused the prayer of the villagers living under its jurisdiction for the employment of one more peon, as the work of the office is too heavy for one peon. The irregularity in the delivery of letters from this post office is a discredit to the department.

Complaints have for some time been received against the peon of the Raerkathi post office. Lately he misappropriated a value-payable parcel entrusted to him by a villager for posting. The matter was brought to the notice of the authorities. Some correspondence took place. But nothing more has been heard in the matter. Some time ago the same peon misappropriated some money-orders, and escaped punishment through the leniency of the parties. It is also said that this peon refuses to come personally to deliver letters and asks addressees to come over to take away their letters.

PRATINIDHI,
Sept. 18th, 1900.

21. A correspondent of the *Pratinidhi* [Comilla] of the 18th September complains that the residents of Daiara, a village within the jurisdiction of the Elliotganj post office in the Tippera district, do not receive their letters regularly although the village is only $2\frac{1}{2}$ miles from the post office. The peon delivers the letters for the village to any resident he meets with in the Panchpukuria *hât* or elsewhere. When any registered letter, money-order or parcel has to be delivered, the peon sends word to the addressee to come over to the post office and take delivery. The peon does not also always keep postage stamps, &c., with him for sale.

SAMAY,
Sept. 21st, 1900.

22. The *Samay* [Calcutta] of the 21st September writes as follows :—
Various complaints have recently appeared in the *Sanjivani* newspaper (Reports on Native Papers in Bengal for the 25th August and 22nd September 1900, paragraphs 39 and 31 respectively) against Rai Durga Gati Banerji Bahadur, Collector of Calcutta. We, too, have received certain complaints against that officer. As the complaints are of a serious nature, Government should enquire if they are true, and, if it finds them true, should take steps to remove their cause.

The Collector has appointed Babu Brajendra Nath Mitra, a brother of Rai Jogendra Chandra Mitra Bahadur, Detective Superintendent, and a youth who has failed to pass even the Entrance Examination, as a Stamp Inspector on a salary of Rs. 90 to Rs. 125. He has also granted repeated extensions of service to old assistants in his office like Sukhamay Babu and Rama Nath Babu. Are there no other assistants in the office who can discharge the duties of the posts held by them? The contingent grant of his office is not always rightly spent. Although the Collector suspended a poor *durwan* for charging Re. 1-14 as cooly hire for the removal of 30 chests of opium weighing a maund and a half each, on the ground that the charge was excessive, he allows the expenditure out of the grant of a large sum every year in the payment of carriage hire to the Babus of the Stamp Department, and pays out of the same the house-rent of the office which has been opened at Barabazar by the daroga of the *ganja* godown, although Government disallowed that rent.

The action taken in regard to the theft of stamps worth five to six thousand rupees from the Collector's office is rather mysterious. The matter, it is said, was reported to Government, not as a case of theft, but as an instance of carelessness on the part of Babu Hem Chandra Mukharji, the assistant in charge of stamps, in issuing more stamps than were paid for. This assistant has, therefore, been suspended. But why has the Accountant been made to recoup the value of the stamps to Government when he was not to blame in any way?

The fact of Sasi Babu, the Head Clerk, being not only a favourite with the Collector, but long enough in his post to form acquaintance with the excise vendors, makes it desirable that he should be transferred elsewhere. As Divisional Commissioners, Collectors, Deputy Collectors, Peshkars, Sarishtadars and Head Clerks are all liable to transfer, why should the present Collector of Calcutta and his Head Clerk be exempted from the operation of the rule? The Collector is too old a man to be further retained in the Government service and ought to be made to retire. It is doubtful if any other Government officer was allowed to serve for so long a period as he has been. His non-retirement is also blocking promotion in the provincial service. The Lieutenant-Governor should therefore compel the Rai Bahadur to retire.

23. The *Hitavadi* [Calcutta] of the 21st September has the following:—

HITAVADI,
Sept. 21st. 1900.

The Bengali in the public service.

Lord Curzon has lately issued a circular calling upon the heads of all Government offices to supply him with a statement showing the number of Europeans employed in these offices. An attempt is to be made to employ Europeans more largely in all offices connected with the Military Department. A Eurasian who has passed the Entrance Examination will henceforward be employed in a military office on an initial monthly pay of Rs. 50, and will, in course of time, draw Rs. 700 a month. A Eurasian qualified for a post in a military office will always be given preference whenever there will be a vacancy. The *Pioneer* and other Anglo-Indian newspapers are supporting this proposal, and have even gone the length of advising the Government to employ Eurasians or Imperial Anglo-Indians, who know the Indian vernaculars, more largely in all the Government offices. It is hard to say that an attempt will not be made to give effect to this advice.

We cannot find fault with the motive of the Government. The Eurasians come of the ruling race. They are closely related to the English, and English blood flows in their veins. They resemble the English in manners and customs, in religion and dress. They bear English names and English titles. The Eurasian is naturally loyal, because he has to helplessly depend upon the English. This being the case, we cannot say that the Government is doing anything wrong by providing the Eurasians with the means of livelihood. Blood is thicker than water, and the Viceroy has been actuated by love, by affection in his attempt to provide for these poor relations of the English.

But here we are, hungry British subjects depending upon our English rulers for food and shelter. We have lost all those means which enable a man to be successful in the struggle for existence. Our society has lost its solidarity, our body its strength, our mind its energy. To live somehow or other, we serve our rulers, and it is our rulers who have taught us to serve so well. Wherever the Englishman has gone, the Bengali has followed him like his shadow. Gilgit and Quetta, Bannu and Baluchistan, Bhamo and Singapur, Sadiya and Bhutan—where has not the Bengali followed the Englishman? In China and the Transvaal, in Mashonaland and Mombasa—the Bengali is here, there and everywhere. The English ruler has not only taught the Bengali to serve, but has also rewarded him with honour for his service. But the Bengali's attention has been so much confined to service that all other means of subsistence have been sadly neglected by him. He has lost his *brahmottar*, his agriculture, his trade, his arts and manufactures. The Bengali weaver, who formerly used to clothe the Bengali, has yielded his place to the Manchester weaver, and the same is the case with all other branches of industry. Law and Medicine, Engineering and Clerkship—these are now the only sources of livelihood for the Bengali. It is therefore natural that the Bengali should cry in despair if he finds any one else laying his hand on his lawful share of the public service.

Lord Curzon has introduced a vigorous and, at the same time, sympathetic administrative policy. We do not expect that he will immeasurably increase our prosperity, but we are glad that, in the administration of the country, he is actuated by motives which we can understand and appreciate. There can be no doubt that in his attempt to befriend the Eurasians he has been actuated by one such motive ; but, unhappily, the Viceroy's kindness and affection are clashing against each other—his kindness for the subject-people and his affection for the Eurasians. If he shows affection to the Eurasians, he cannot show kindness to us. If he shows kindness to us, he cannot show affection to the Eurasians. But both are equally helpless.

This is no doubt a serious dilemma, but it is our rulers themselves who have created it. From the time of Lord Ellenborough to the time of Lord Mayo the Eurasians were largely employed in the public service. But now it is only the Military, the Opium, the Salt, the Foreign, and the Excise Departments which are considered to be the monopoly of the Eurasians. Before the mutiny the Musalmans held many high posts, but they lost those posts after the mutiny. It was during the rule of Lord Dufferin that the Government again expressed its desire to employ Musalmans. Before political agitation was vigorously started in Bengal, before Bengalis came to edit newspapers all over the country, before Bengalis learnt to express their opinions in plain and truthful language, and before the Congress came to be the subject of almost universal discussion in Bengal, the Bengali was employed in the public service everywhere in India. Sir Ashley Eden closed the doors of Behar against the Bengali place-hunter, and Sir George Cooper closed the doors of the North-Western Provinces against him. The Bengali is thus in great difficulty. The Musalmans, the Eurasians, and the Hindu place-hunters of all parts of India are now his successful competitors. The Bengali place-hunter has been virtually crowded out of the public service.

No one can demand kindness and affection, but everyone has the right to speak out his mind where truth and justice are concerned. The Bengali cannot claim means of subsistence from the Government, but he can claim justice. In Her Proclamation Her Majesty the Queen-Empress promised that Indians should be employed in the public service without any distinction of creed or colour. Is it not the duty of her representatives in India to faithfully give effect to that sacred promise ?

III.—LEGISLATIVE.

SANJIVANI,
Sept. 20th, 1900.

24. The *Sanjivani* [Calcutta] of the 20th September fails to see why

Mr. Ananda Mohan Bose's
election from the Dacca Division.

Lord Curzon has departed from the practice of his predecessors by disapproving of the election of Mr. Ananda Mohan Bose as the representative of the Dacca Division in the Bengal Council. Maulvi Seraj-ul-Islam, a resident of Calcutta, got a seat in the same Council as the representative of the Chittagong Division, Babu Guru Prosad Sen, a resident of Bankipore, got a seat there as the representative of the Dacca Division ; and Babu Baikuntha Nath Sen, a resident of Berhampore, once sat in that Council as the representative of the Burdwan Division. What was it, then, that has disqualified Mr. Bose from sitting as the representative of the Dacca Division, where he has his home his property and his friends and relatives ?

IV.—NATIVE STATES.

DACCA PRAKASH,
Sept. 10th, 1900.

25. The *Dacca Prakash* [Dacca] of the 16th September has the following:—

Travel by Native Chiefs.

Certain newspapers have shown a singular lack of foresight by finding fault with Lord Curzon's letter on the subject of foreign travel by the Native Princes of India. According to these writers, it is extremely unjust to deprive the Native Chiefs of the right which is enjoyed by even a common subject of the British Government, and Government will be in the long run a loser by making those Chiefs discontented in this way. But before indulging in such idle and foolish talk, it surely behoved those critics to know that the position of a ruler is very different from that of a common subject, and that although in many matters

the powers and privileges of a ruler are, as compared with those enjoyed by a subject, exceptional and extraordinary, still such powers and privileges are enjoyed by a ruler, in order that he may be able to employ them in the service of his subjects. Providence has created a king in order that he may be the means of maintaining and promoting the peace and happiness of his subjects, and a king is, in justice, bound to always labour for his subjects' welfare. He has no right to spend the money raised from his subjects for any except the most necessary and legitimate purposes. The king must consecrate his life to the service of his subjects.

It is said that Lord Curzon has issued this circular letter restricting European travel by Native Chiefs, because the Gaekwar has gone to England in disregard of His Excellency's prohibition. We are not disposed to believe that the Gaekwar has done anything of the kind. Is it possible that Native Princes like the Gaekwar and others of his class, who tremble at the frowning look of the petty Residents accredited to their durbars, should have the audacity to treat the Viceroy's wishes with contempt? The Gaekwar's apologists say that though the Maharaja is in England, he has made ample provision for the relief of his famine-stricken subjects in Baroda. But considering the acute and widespread distress which prevails in his State, the expenditure sanctioned by him for relief purposes is extremely inadequate. The Gaekwar defends himself by saying that only five thousand people have left his State to seek relief in Guzerat while one thousand people from that province have come to Baroda in search of work and food. Does not even this admission show that the relief arrangements in Baroda are so inadequate and unsatisfactory that no less than five thousand people have found themselves obliged to leave their beloved native land and go in quest of food to famine-stricken Guzerat, where, thanks to the local authorities, they can count upon relief arrangements more liberal and ample than those which obtain in their own State. The Maharani of Baroda is said to be ill, and her illness, it is alleged, is so severe that nothing short of residence in England can be expected to cure it. It is a wonder that even a foolish and worthless Prince like the Gaekwar, who is capable, on such excuses, of squandering his subjects' money in a foreign land, has found writers to defend his conduct. These pseudo-patriots may condemn this circular, but Lord Curzon has earned the lasting gratitude of the people of India for the good he has done them by the promulgation of this most important official paper.

VI.—MISCELLANEOUS.

26. The *Prabhat* [Calcutta] of the 12th September has the following:—

"An unexpected result."

In A.D. 1925 Lord Manning has come out as the Viceroy and Governor-General of India. He is a just, liberal-hearted, conscientious and strong-minded man. He is followed shortly afterwards by Mr. Right, who comes to India as the Law Member of the Governor-General's Council. Conferring with each other they find that very many years ago a law called the Ilbert Act was passed, and it was laid down by that law that all English offenders should be tried by a jury, the majority of whom must be Englishmen. The law, however, made no such provision for Indian offenders. Lord Manning said that this was extremely unjust. Why, asked His Lordship, should there be one law for Englishmen and another law for natives?

Mr. Right said—"Exactly so. It is a wonder that such a glaring wrong has remained unrectified so long."

With the Viceroy's permission, Mr. Right drafted a new Bill, providing that all native offenders should henceforward be tried by a jury, the majority of whom must be natives.

This produced quite a convulsion in the country. Anglo-Indian newspapers began to say that Lord Manning and Mr. Right had come out to ruin the Empire, and that they should be sent back to England without delay. Some newspapers indulged in indirect threats and said that the Europeans in this country would either go mad or leave it for good. The Defence Association began to submit lengthy memorials. From his seat in the Legislative Council, the Viceroy patiently and firmly said that Europeans had no

PRABHAT,
Sept. 12th, 1900.

reason to be dissatisfied with the proposed law. The natives, added His Excellency, did not commit any riots or affrays when the Ilbert Bill was passed, and why should Anglo-Indians make such an outcry now? The Bill became law. Not even the agitation made in England against it proved successful.

The new law became known as the Right Act, just as the old one had come to be styled the Ilbert Act. The former measure was for the benefit of Europeans and the latter was intended for the benefit of natives. The native newspapers were jubilant, while the Anglo-Indian journals were impatient with anger. Lord Manning and Mr. Right were cheered by natives and hissed by Europeans. All this put the people in mind of Lord Ripon of ancient days, but even in Lord Ripon's time matters had not gone so far.

There had never been friendly feelings between Europeans and natives, but the relations between the two communities now became seriously strained. One day a European soldier was getting into a tramcar, the nearest seat in which was occupied by a stalwart Babu. The Babu not having moved away from his seat, the soldier abused him in a low and indistinct voice. The Babu abused him in return. Thereupon the soldier became angry, and, standing as he was on the footboard of the car, struck him with the tip of his boots. Thus assaulted, the Babu seized the soldier by his leg and gave him a pull, which brought him to the ground, where he lay on his back. Seeing him lie in that condition, people hastened to raise him, but found him insensible. A piece of pointed stone, it was noticed, had cut the back of his head and entered deep into the brain, which had also received a violent shock. The soldier died as he was being carried to the hospital. The Babu was arrested and sent to *hajut*.

A funeral lamentation was now set up by the *Englishman* and other Anglo-Indian newspapers. How can Englishmen, after this, have the heart to live in this country? It is now difficult for them to find security of life and limb in India. Here is a European soldier killed with impunity while he was getting into a tramcar. Native ruffians will now kill Europeans every moment and without the least hesitation. It is therefore necessary that the accused should be hanged, and those among his fellow-passengers in the car who did nothing to save the deceased soldier should be sentenced to transportation. Such atrocious offences will never be prevented without the infliction of extremely severe punishment on the offenders.

Before the Magistrate, Counsel for the accused wanted to pooh-pooh the whole affair. What was his offence? Had he gone forward to assault the European soldier? Or was he to allow himself patiently to be assaulted with the tips of the soldier's boots? In self-defence he had seized the soldier by his leg, and that caused the deceased to fall. Whose fault would it be if the soldier's head should prove to be as fragile as an earthen pan or as liable to get cracked by contact with the ground as a ripe melon? The Police Surgeon said that the wound on the deceased's head might also be caused by the deceased himself getting a fall. Counsel for the accused said that not to speak of the charge of murder, which was perfectly unsustainable, it was doubtful whether even a charge of simple assault would stand, and addressing the Magistrate, asked His Worship not to commit the case to the Sessions, but to discharge the accused.

The Public Prosecutor then very gravely observed that the occurrence of one or two more cases of this nature would make the maintenance of the Empire an impossibility and compel Englishmen to leave India. This was not a case of simple murder only. Would it be henceforward possible for any Englishman in the country to freely sleep at night if the accused were let off? It was therefore necessary that not only the defendant but also every one of those that were present at the place of occurrence should be punished.

The Magistrate thought in his mind that the best course for him was to shift the difficulty on to other shoulders, and he accordingly committed the accused to the Sessions on the charge of murder, assault, &c.

The day the Sessions commenced the High Court building was crowded with spectators, European and Native. Big Barristers occupied the front seats.

The accused had put on clean clothes and stood in the dock. The Clerk of the Crown asked him—Do you plead guilty or not?

"Not guilty" replied the accused.

The business of empanelling a jury now commenced. Counsel on both sides did their best to challenge. At length, seven Bengalis, one Parsi and one Englishman were empanelled as jurors. Of witnesses there were not many. After Counsel on both sides had addressed the jury, the Judge summed up. The jury then retired to consider their verdict and returned after an hour's deliberation. The Clerk of the Crown asked them—"What is your verdict?"

The foreman of the jury—"We have not been able to arrive at an unanimous verdict."

"How many on one side and how many on the other?"

"Eight on one side and one on the other."

The Judge asked the foreman if it was not possible for them to come to a unanimous verdict.

"No."

"What is the opinion of the eight?"

"The accused is not guilty."

What could the Judge now do except discharging the accused?

The scene which followed may be left to the imagination of the reader.

27. The *Hitavadi* [Calcutta] of the 21st September has the following:—

The spirit of the British rule in India.

The British rule in India is essentially characterised by a sad ignorance of things Indian and by the absence of a settled administrative policy.

The English came to this country as traders, but at last found themselves its rulers. During the rule of the East India Company, efficient administration was sometimes sacrificed at the altar of commercial gain, and commerce was sometimes sacrificed at the altar of the desire to establish British paramountcy in India. To tell the truth, British rule in India has been, as Cowell rightly puts it, a series of experiments.

To put the thing more clearly, the administrative policy in India is essentially mercenary, and is wholly uninspired by imperial instincts. The duty of the Government seems to consist in realising its revenue. It does not try to promote the welfare of the raiyat, or to increase the fertility of the soil. It insists upon the punctual payment of the land revenue, and its officers are always sucking the raiyats dry in their zeal to punctually realise the public dues. It is said that British rule in India is placed on the pillars of justice, religion, kindness, and forgiveness. But that is only in paper. Little mercy is shown in realising the land revenue, and the officer who realises revenue most punctually is rewarded. It is only when famine breaks out, and raiyats and their wives and children die by the score, and whole villages are filled with the stench of unburied and unburnt corpses, that the Government comes to the rescue of the raiyats.

Add to this the free trade policy of the Government, which is helping in the draining out of the raw materials of India, and in the importation of manufactured articles. Free trade is impoverishing the Indian raiyat, and making it day by day difficult for him to maintain his own against famine and scarcity. The duties of a sovereign are not exhausted in the construction of railways and canals and roads. The Government should protect and maintain the people.

The British Government is an absentee Government. If the English rulers, like their Mogul predecessors, had settled in India and made this country their own, British rule would have been unparalleled in efficiency and excellence. But its chief object is to adorn and beautify England, to enrich Lancashire and Birmingham. In the meantime the Indian people are being rendered bloodless and fatless day by day.

URIYA PAPERS.

28. The *Sambalpur Hitaishini* [Bamra] of the 5th September is sorry to find that the District Superintendent of Police, Burdwan, suddenly presented himself before a procession party passing through that town on

The head of the Burdwan police.

HITAVADI,
Sept. 21st, 1900

SAMBALPUR
HITAISHINI,
Sept. 5th, 1900.

the last *Janmastami* day and ill-treated, insulted and assaulted several gentlemen belonging to that party, though the party had secured a pass for the procession. The writer observes that the subordinate officers of the Police Department are generally noted for their oppressive and illegal conduct, but it is strange that a District Superintendent of Police should form one of the number.

SAMBALPUR
HATAISHINI,
sept. 5th, 1900.

29. The same paper is glad to learn that the Raja of Athmallik is helping the poor and famished in his State by the distribution of seed and rice and by opening relief works that give work to the strong and able-bodied, and hopes that the Rajas of other Tributary States will follow his example.

URIYA AND
NAVASAMVAD,
Sept. 12th, 1900.

30. The *Uriya and Navasamvad* [Balasore] of the 12th September is of opinion that floods in the rivers of Balasore have done much injury to paddy crop in those parts that are nearer to the sea.

URIYA AND
NAVASAMVAD.

31. The same paper is alarmed to find that the number of capital punishments is increasing day by day in India, and suggests that the English people will find their way to abolish this punishment both in the United Kingdom and in India, as has been done by some nations in Europe.

UTKALDIPKA,
Sept. 15th, 1900.

32. The *Utkaldipka* [Cuttack] of the 15th September applauds the loyalty and bravery of the Raja of Bikanir in Rajputana, who has already started for China to take part in the Chinese War, and observes that it was an injudicious act on the part of the Government of India to give permission to the Raja to leave India at a time when his subjects are suffering from famine and other incident evils.

UTKALDIPKA.

33. Referring to the decisions of the Calcutta High Court on the appeals submitted by the accused in the Munda riot, the same paper requests the Lieutenant-Governor of Bengal to take a favourable notice of the remarks made by the Hon'ble Judges, who heard the appeals, in connection with those of the accused whose actions were influenced by the preachings of Birasa.

UTKALDIPKA.

34. Referring to the circular of the Government of India, prohibiting the Chiefs and Rajas of Native States in India from taking to foreign journeys without the special sanction of the Supreme Government, the same paper observes that though the circular is drawn up in good spirit and is calculated to do good to Native States, it will not make the Native Chiefs more attentive to their duties so long as Political Agents do not give them freedom of action. Being interfered with at every point, the Native Chiefs prefer, according to the writer, to spend their time in amusement and travels in the foreign countries. The very evils that are to be expected from foreign travels can as well grow at home in India by associating with bad company.

ASSAM PAPERS.

SILCHAR,
Aug. 31st, 1900.

35. The *Silchar* [Silchar] of the 31st August says that one Raghu, a cooly in the Tikalpar tea-garden in Assam, made the following statement at the Silchar thana:—

A suspicious death in a tea-garden.
His son Sahadeb had for some months been suffering from various diseases and used to go out to work occasionally. On the 3rd August last, Sahadeb was unwell and refused to go out to work; but Panchu chaukidar forcibly took him to the garden, beating him on the way with a stick and with his fists. The protestations of Raghu and his wife brought a similar treatment to them also. At 12 noon, Sahadeb was found lying unconscious in a ditch near the "tea-room," and was carried by two coolies to his house. When Raghu and his wife came home from their work, Sahadeb was speechless and pointed out to them with his hand the left side of his body, meaning that he was suffering from pain in that part. At 2 P.M. Panchu chaukidar again sent Raghu and his wife to work. At 3 P.M. Sahadeb died. Raghu and his wife came home as soon as they heard of their son's

death, and found him dead. Raghu at once started for the thana to lodge an information, but he was intercepted by Panchu and another man, who forced him to render them assistance in burying the dead body in the course of the night.

On the 4th August, Raghu went to work as usual; but on the pretext of going to cut firewood, he went to the Kumbhir post office and told the post-master what had happened. The latter gave him a telegram form and told him to have it filled up and have the occurrence telegraphed to the Silchar thana. Raghu could not, however, get the form filled up. But he managed to go to the thana the next day and made his statement before the Sub-Inspector.

The Sub-Inspector at once went to the Tikalpar tea-garden and had the dead body exhumed and sent to Silchar for medical examination. He also sent up Panchu chaukidar. As the body was in an advanced state of decomposition, the Assistant Surgeon failed to trace the cause of death. But the Civil Surgeon certified that death was due either to some disease of the head or to some disease of the lungs. The accused was accordingly released, and the enquiry came to an end. But if there was no foul play, why were attempts made to prevent Raghu from coming to the thana? As the dead body came from a tea-garden, the Deputy Commissioner should not have wound up the enquiry so briefly.

36. The same paper complains that the head master of the Silchar Zilla School does not take proper care of the life and safety of the boys under his charge. Recently a boy aged six or seven was gored by one of his cows which are allowed to graze within the school compound. On another occasion, a boy not finding drinking water in the school went to the river to drink, and would have been drowned but for the timely assistance of some other school boys.

The head master also makes the duftri and two punkha coolies live in his house and do all his menial work. They cannot, therefore, attend school punctually.

37. The same paper says that the conduct of the village postmen in Cachar in not delivering letters regularly has quite disgusted the villagers in that district. Representation to the higher authorities has failed to check the practice of handing over the letters intended for a village to any resident thereof whom a postman meets with in the *hāt* on market days. Munshi Rupa Miya, of Kajidahar, a place only four miles from the Silkuri post office, has complained that he does not get his post in time and regularly.

38. The same paper says that it is unusually hot in Cachar, and the agricultural operations are at a standstill for want of rain. There was plenty of rainfall when there was no necessity for it, but none now when it is so much wanted.

SILCHAR.
Aug. 31st, 1900.

SILCHAR.

SILCHAR.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 29th September, 1900.

